THE ROLE OF CULTURE AND COMMUNICATION IN A CONFLICTUAL WORLD

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Abstract: *Information and Communication are as old as the humanity itself. The role of Culture and Communication in a conflictual world cannot be understood without a previous knowledge of the role of **cultural networks.** The culture is and remains important as long as people will live on this planet. The cultural networks create a possible dialog generating subregional and regional politics, and try to overtake the difference of political speech or the difference of political national interest. There are no doubts that it is the most modern and actual form of regional and supranational communication.*

Keywords: *communication, culture, conflictual world.*

Communication is a process that, from the point of view of the science, has four main components: **an emitter, a channel, the information and a receiver**. In a very simple form, **the communication process** or **communication** can be expressed as:

$$\text{1. emitter} \xrightarrow{\textit{information}} \text{2. channel} \xrightarrow{\textit{information}} \text{3. receiver}$$

Who says **communication** actually refers to information. The two concepts are so closely related that any consideration on **the communication** cannot be entirely without an explanation related to **the information**.[1]

When the public receiver includes a large number of people, you refer it to as „mass communication ". Newspapers, radio stations and television channels are all **mass media.** The terms of **mass communication** and **mass media** are so used and known in our language that they seem to absolve us of any further reflection on their signification.

The communication is a basic element of the social organization.

The history of mass communication[2] is the history of the consistent development of technical possibilities and institutions specialized in producing

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[1] J.J. Van Cuilenburg, O. Scholten, G.W. Noomen, (1991), *"Communicatiewetenschap"*, Couthino BV, Muiderberg.

[2] J.N. Jeanneney, (1996), "*Une histoire des médias. Des origines à nos jours*", Éditions du Seuil.

and distributing these goods. In the specific language, this concept is often synonym with *mass media*. But an idea remains constantly: that of *diffusion* of a product to several receivers — „media" being the support, the technique, the sum of institutions, or all these that ensure the messages circulation faster and faster, on geographic areas larger and larger, to more and more numerous human conglomerates.

The socialization has been studied from many points of view, different but complementary, by each of the consecrated social sciences. Each of these perspectives is important to understand the manner in which mass media contribute in this process. *The anthropologists* use the term of **enculturation** to name the process of acquisition by which the new members of a society interiorize all aspects of their culture. This includes not only the customs and traditions of their people, but also the language, the use of a material artifact and the entire collection of legends, myths, folklore, and popular believes. If people pass from a society to another and the resocialization take place, the process is named **aculturation.** Mass media can play a role in the child's education on the nature of the social order or in the emigrant's education on the customs of the host-society. *The psychologists* tend to consider the socialization as the *manner of learning to control inner instincts*; these, if have been allowed to grow uncontrolled, will result in a behavior aberrant and unacceptable from a social point of view.

The sociologists point out the fact that the socialization prepares the individual for the *participation in the group life*.

A major contribution to understand the manner in which mass communication can play a role in the process of socialization has the *modeling theory*. While other authors gave its name, Albert Bandura and its associates have enounced initially the theory in 1960, as part of a wider **theory of social learning.**

The theory of social learning gives a good explanation on the conditions in which individuals can observe and adopt specific techniques to solve issues and different *patterns* of stable behavior inside a group. Its application in mass communication as modeling theory shows clearly that mass media can serve as agent in the socialization process. Maybe those who design, produce and popularize the mass media content have no *intention* to make of their descriptions models of human behavior for others, but they do that, consciently or not.

The theory of social organization refers to the sociologic analysis of human behavior that starts with understanding the nature of human groups. The main postulate of sociological explanations is that the stable *pattern* of the social human interaction is the one that guides the human behavior.

The prediction of cultivation theory is that if the (tele)viewer believes have been „cultivated" through the violence shown in television, he or she will choose the answer influenced by the television. There is an interesting strategy, which focuses on certain specific behaviors and links them with specific contents of mass media.

Regarding the cultural function of the television, I think the role of television is not only to inform and entertain; by presenting largely and permanently an ideal image (a symbolic representation) of the society; television builds attitudes, preferences, tastes, and people's consciences, according to that idealized representation of the world. The small screen dimensions and redimensions permanently the receivers' universe of knowledge through the journalistic or artistic audiovisual message, transmitting new information; its influence determinates opinions, concepts, believes, attitudes, behaviors; it facilitate the understanding of certain phenomena and processes in the environmental reality; it acts like an essential agent in modeling the artistic taste at mass level.

Usually, children spend in front of the TV more time than the average of population; therefore, a child spends daily in front of the small screen more hours than in school, in the educative and instructive process. Hence, no serious study on electronic mass media effects can neglect the educational impact of the channel.

The broadcasts television, as an instrument in educating the esthetic taste of the receivers, start from the premise that a heterogeneous public cannot receive an homogenous production from the point of view of the artistic value. This easily to express formula is difficult to apply because:

– a minimum threshold as inferior limit has to be defined;

– a dosing in broadcasts of different groups of products with various values has to be founded;

– public's requirements and artistic culture as dynamic agents have to be taken into consideration.

We have not to forget that the communication is essential and not the technology. Due the saturation, the role of journalists in selecting the information looses its interest? The librarian who guides us to the required book will disappear, replaced by a computer that can indicate the itinerary? Perfectly possible, but it doesn't mean that the information value is higher. In this case, Culture and Communication receive new informative and educational valences: **In the informational society, the internationalization of communication becomes a wider and wider phenomenon, a direct consequence of new technologies and media industry diffusion** (Ferguson)[3].

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